

ROSICRUCIAN DIGEST

1956
FEBRUARY

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Mastering your Environment

Facts you should know.

▽ △ ▽

The Psychoneurotic Criminal

How it happens.

▽ △ ▽

Social Indifference

Public conscience and
personal rights.

▽ △ ▽

Featuring:

- *Mysticism*
- *Science*
- *The Arts*

▽ △ ▽

Next Month:

Key to
Happiness

▽ △ ▽

Cover:

Ancient Culture



AN EMBLEM

WORN WITH PRIDE



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ROSICRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA

(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



MAN AGAINST TIME

These mammoth columns compose the Hypostyle Hall of the Karnak Temple at the site of Thebes, capital of ancient Egypt. It was here that Amenhotep IV rebelled against the priesthood. Though this colonnaded hall was erected by Seti I and Rameses II during the XXth Dynasty, actually the series of temples, of which Karnak consists, took some 2000 years to complete! Note the intaglio inscriptions with a depth in the granite columns of several inches, thus defying easy eradication by an invading army.

(Photo by AMORC)



DO WE LIVE IN VAIN —
Or *Return Again To*
AN UNFINISHED WORK?

Is There But . . .
ONE LIFE TO LIVE?

THERE MUST BE MORE to the Cosmic plan. What purpose would be served by a single span of human existence? Why must man die in the height of his achievement, or suffer untold agonies—unless he live again to compensate for his deeds or profit by his experiences? Everywhere in the Divine scheme *change* is evident. The tree turns to coal, the coal to ash; one form of matter dies only to live again in a new substance.

Have you been taunted by the memory of past experiences—partial recollections unaccounted for in this life? Have you not seen those who are *born masters* of music and of art, old in the greatness of their talent, but *young in years*? Whence came the familiarity with their skill, if not from an inheritance beyond this life?

If we live again, can we prepare for the next life? If we have lived before, how may we seek again our former earthly interests and intellectual loves? Reincarnation is the world's oldest doctrine. From all of the profound thoughts of man, this doctrine has suffered the most, through bigotry, ignorance, and by being shrouded in false ideas. In its clear understanding, man answers age-old questions that have left him confused, cynical of his purpose, and blind to his opportunities.

Read This FREE Book

Let the Rosicrucians, *not* a religious organization but an age-old fraternity of thinkers and inquirers into nature's laws, send you as a *gift*—without any obligation—a copy of *The Mastery of Life*. This interesting book will put you in touch with simply-worded truths and principles of life. This is an age of change—of breaking loose from narrow prejudices, from old and obsolete beliefs that permitted the development of the intolerable condition which the world is now experiencing. Face the truth about your existence. Do not depend upon the preachments of others—investigate for yourself. Let this book tell you how you may no longer be a stranger to yourself, and how you may enjoy that happiness, confidence, and *power of accomplishment* that come from a conviction born of useful knowledge. Address a letter, asking for the free book, to: Scribe S. P. C.



THE ROSICRUCIANS ♦ AMORC ♦ SAN JOSE, CALIFORNIA, U. S. A.

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXIV

FEBRUARY, 1956

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

SOCIAL INDIFFERENCE

By THE IMPERATOR



For ages, morality has been generally held to be a gift of the gods, a kind of divine mantle that has descended upon man. Theology has conceived conscience to be a code of behavior implanted within mankind which it has presumed to interpret for him. The fact that men do not respond to such a uniform code indicates that conscience is not wholly immanent. Morals and ethics are more a development of experience and reason than they are an indwelling impulse.

The increasing crime and disregard of the rights of others in a growing complex society, as of our times, necessitates the further inquiry into the theory of morality. This moral decline and deterioration of ethical relations is not just manifest in the major crimes of today. It is also alarmingly apparent in the increasing disregard by the individual of the effect of his conduct upon others. The average automobile driver, for example, exhibits this attitude on public highways and streets. He bears down upon pedestrians at great speed, even when they are within a properly designated crosswalk. He disregards the implied right of the pedestrian, compelling him to run or jump or else risk losing his life. Such drivers cut in and out of traffic to gain a second or two in time and jeopardize the lives of many others with a total disregard of the consequences. This spirit is not confined, however, to drivers of motor vehicles. It is displayed in other activities of our modern social relations. It is only more obvious on

the highways because the disastrous results are more immediate.

We can agree with the intuitionists and theologians that man possesses, as a Cosmic heritage, the impulse toward righteousness. Psychologically, man finds no pleasure in doing wrong. However, right and wrong are related to *objective* standards. The right is those things or conditions which directly or indirectly bring satisfaction to the physical, mental, and spiritual inclinations of the individual. Therefore, it is apparent that there are, and must be, as many kinds of wrongs and rights as there are individual desires and inclinations. The varying social orders throughout the world show no uniform moral acceptance of objective standards. One people will prescribe one kind of conduct, based on personal interpretation, quite opposed by another. The impulsation toward righteousness is the desire of man, fundamentally, to avoid social isolation. Every individual is impelled to want to serve two ends. First, he wants satisfaction of his desires, from which come the various pleasures that constitute happiness in living. Second, he does not want to be excluded from society, to stand alone, ostracized and unwanted. The human being generally is too gregarious by nature to endure such extreme individualism.

Even the criminal is serving a personal inherent sense of righteousness, though to others his conduct seems perverted. The criminal is doing that which brings him satisfaction. He has removed himself by it from the wide circle of greater society because his crime has moved him into a constricted

circle of association which to him is more intimate. Here we see, because of a diseased mind or wrong association, a false interpretation of the righteousness of society. The individual, the criminal, may have failed to find his satisfaction in the usual channels of society. What most other men seek or declare to be the good or the right, he cannot comprehend or realize and has become embittered. He, therefore, establishes social standards of his own, the results of which he can more easily realize. In conformity to them, he is gratifying his urge, his moral sense of righteousness, even though to others he has become a social outcast.

Thus, though conceding that instinctively man wants to do right, this right, morally and ethically, must be construed in terms of universal practical advantage to men collectively. The German philosopher, Hegel, has pointed out that, in morality, man becomes aware of the universal character of his acts upon which previously he had not reflected. True morality, then, is the realization that in society the consequences of our acts are far-reaching. They go beyond the immediate effects upon ourselves. If we look—in the moral sense—upon many of our acts that we have thought of as favorable, we shall find that they are disagreeable to others. From the strictly primitive point of view, we should be concerned only with the furtherance of our own individual interests, but the reflection that morality induces causes a realization that an offense against society ultimately also redounds to our detriment.

The Rosicrucian must agree with Hegel, Spencer, and certain other idealists that conscience truly begins when man becomes an element of society. The individual conscience, the impulse toward rectitude, often constitutes no more than one's personal prejudices and desires. If conscience were kept wholly subjective, each individual interpreting its functions according to his own judgment, there could be no moral order in society. A number of persons, motivated only by their own personal conceptions of morality, would in that kind of freedom achieve results that would be chaos. As Spencer has said, it is the moral right of every man to do

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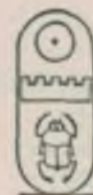
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There must also be a *public conscience*. This consists of the evolved experience of the people or society. It is the establishment of objective standards of conduct and human relations that are for the public welfare. These standards must not be arbitrarily arrived at. They cannot, for example, be the compulsion of some religious code that is wholly an abstraction and, therefore, either beneath or far above the level of consciousness of the masses. Such would only bring resentment on the part of those who could not comprehend the code. It would make them antisocial or socially immoral. The public conscience must take into consideration the needs of man in every aspect of his nature, physical, intellectual, and emotional. It would need to consider what men have long found in practice to be right in satisfying those needs.

This principle makes morality *pragmatic*, that is, as serving a utilitarian end. But, then, of what value is morality, if it fails to further the welfare of the whole man? Should abstract moral principles be acceptable when they bring about a psychic or spiritual response but one that opposes health and obstructs the progress of society? We find such examples in the Orient. There may be found religious sects whose conscience and moral life is wholly subjective. They take refuge in a religious ideal and the moral life which it prescribes. They withdraw from society, become recluses or ascetics. They disdain common relations with mankind and neglect their bodies to show their disregard of the physical and material world. This can only result, if universally practiced, in the disintegration of society.

Objectified Conscience

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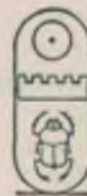
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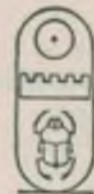
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Objectified Conscience

If society declines, so must the individual conscience. No individual can be morally enlightened merely by the



pursuit of his own conscience. Conscience, to be effective, must be objectified. It must be expressed in terms of values and behavior. To accomplish them, the individual is obliged to draw upon the experiences of others, what society has discovered in human relations to be the best with the passing of time. By studying history, or what has transpired, and comparing it with the standards of his time, the individual soon discovers whether his moral concepts and conduct have a practical value. The great moral codes of forbearance, as the decalogue or Ten Commandments, are the consequence of what society has discovered is best for man as a whole. These prominent traditional moral codes are declared to have emanated from a divine source. They are, however, clothed in necessary human restraints, thereby showing that the prophets and avatars who expounded them were students of the social needs of mankind.

Man cannot live alone. If he exists at all, it is because of the direct and indirect contributory efforts of others.

It is our opinion that moral edicts should be rephrased. They should not be limited to the spiritual consequences of human behavior, that is, thought of only in terms of ultimate divine pleasure or displeasure. Rather, moral edicts should be evaluated from the utilitarian point of view of their impact upon society. Social indifference can only result in wrong, not to others alone, but eventually to oneself. Many men complain of the increasing tendency toward government intervention with what they construe as their rights. However, they have often compelled this intervention by their utter disregard of their greater selves, namely, the *social self*—or society. As Hegel has pointed out, duty should not be considered a compulsory obligation. Rather, it is a conformity with the universal will of mankind, of which the individual's will is a part.

The individual's inconsiderate conduct in a closely knit society is like throwing a boomerang. It will return to the individual—but with an increasing adverse effect upon him.



ROSICRUCIAN RALLIES AND SPECIAL MEETINGS

Rosicrucian rallies and special meetings scheduled for March are listed below. Active members who live where they can attend any of these special events are cordially invited to do so.

DALLAS, TEXAS: The Texas Rally, sponsored by the Triangle Chapter of Dallas, will be held Sunday, March 4, at 1921½ Greenville Ave., Dallas. A "get-acquainted," informal buffet supper will be served Saturday at 7 p.m. at same address. Registration for the rally will start Sunday at 8:00 a.m. The Supreme Secretary, Frater Cecil A. Poole, will be the guest speaker. For further details concerning the supper and reservations, please write to the rally secretary, Miss Daphne A. Jannopoulos, 4127 Hyer St., Apt. 45, Dallas, Texas.

ALBUQUERQUE, NEW MEXICO: The Albuquerque Chapter invites all members to a special convocation on the evening of Tuesday, March 6, 1956. The Supreme Secretary, Frater Cecil A. Poole, will be the guest speaker. Members and also their friends are invited to an informal dinner on Wednesday, March 7, at which the Supreme Secretary will also be present. For more information concerning the time and place for these events, please write to Mr. De Wayne F. Clark, Master of the Albuquerque Chapter, 606 San Clemente, N.W., Albuquerque, New Mexico.

PHOENIX, ARIZONA: The fifth annual State-wide Rosicrucian Rally, sponsored by the Phoenix and Tucson Chapters, will be held at the Assembly Hall, 1738 W. Van Buren St., Phoenix, on Sunday, March 11. Registration will start at 8:00 a.m.; program will close at 6:00 p.m. The program includes a Temple Convocation, bazaar, lectures, motion pictures, demonstrations, and social activities. The Supreme Secretary, Frater Cecil A. Poole, will be the guest speaker. Further information may be obtained by writing to Mr. Thomas J. Croaff, Jr., State Rally Chairman, 1738 W. Van Buren St., Phoenix, Arizona.

*The
Rosicrucian
Digest
February
1956*

Rosicrucian New Year

The Emperor Proclaims Tuesday, March 20, the
Beginning of the Traditional Rosicrucian Year 3309

NATURE was man's first instructor. The phenomena of nature were most impressive to the primitive being—more often terrifying in the awful might which they displayed. When men, to some degree at least, were able to detach, from the natural forces they observed, a belief in their supernatural powers, learning was then advanced. Their subsequent inquiry into the natural forces was not only to determine their causes but to draw from them some significance, some guiding principle.

One of the phenomena which was outstanding in its impression upon the mind of early man was the vernal equinox. In those regions of the world lying within the temperate zone of the Northern hemisphere, the coming of spring depicted the awakening of nature. Winter, with its dormancy and apparent decay of vegetation, suggested death. It was a period of relative depression and suggested the termination of human life, with the cessation of all its attributes and functions. By contrast, at the time of the vernal equinox, everywhere there were signs of regeneration, of *rebirth*. Trees broke into blossoms, buds were unfolding. New tender green shoots pierced the soil amid the vestiges of dead foliage. A blanket of verdure was laid across the land. Here then was a parallel between nature and the life of man. It was conceived that man was not forever dead, that he passed through transition, that he had been reborn into a new life. The spring then symbolized this rebirth of man and the immortality of the very essence of life and of the soul of man.

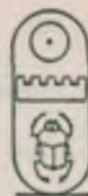


The vernal equinox became, as a consequence of these reflections by the ancients, an occasion for varied celebrations. Among the masses, rites of fecundity were held. Since nature was fruitful in the spring, homage was paid to her powers of reproduction and prayers were offered for an abundance of crops. The more learned, as the members of certain mystery schools, chose the

time of the vernal equinox to venerate mystical principles, as the doctrine of the immortality of the soul and the rebirth of consciousness to new vistas of illumination. Solemn rites and initiations were performed by the brethren, usually followed by a symbolic feast. Each element of food partaken of was related to the triune nature of man, illustrating a profound lesson.

It was appropriate, too, that the vernal equinox should likewise symbolize to the ancients the beginning of a new year. Certainly winter, the time of dormancy, did not suggest a beginning of any new cycle. Beginning implies action and development. Thus the vernal equinox was celebrated for the entering upon a new year. The Rosicrucian Order, for centuries, has commemorated this traditional beginning of the new year. The exact time when the sun, in its celestial journey, enters the zodiacal sign of Aries is now recognized by the Order throughout the world as the moment not just of the beginning of spring but of a truly natural new year.

Rosicrucian lodges, chapters, and pronaoi, throughout the world, conduct beautifully symbolic and impressive ceremonies in their temples in celebra-



tion of this Rosicrucian New Year. Every active Rosicrucian member is eligible to attend the nearest Rosicrucian subordinate body and participate in the ritualistic festivities. Such member need only present his membership credentials to be admitted. The sun enters Aries at 3:20 p.m., Greenwich Mean Time, on March 20. Every Rosicrucian lodge, chapter, and pronaos will hold the New Year ceremony as close to that date as possible. Make inquiry of your nearest Rosicrucian subordinate body about the time of the ceremony. Consult the directory in the back of the *Rosicrucian Digest* for the address. Directories alternate—one month listing the United States bodies and the next, those of other nations.

The annual Rosicrucian New Year ritual and feast will be conducted in the Supreme Temple at Rosicrucian

Park, San Jose, on Friday, March 23. The ceremony begins promptly at 8:00 p.m. The doors open at 7:30 p.m. Every active Rosicrucian member, whose circumstances permit, is eligible to attend the functions in the beautiful Supreme Temple. For those members who live far from a Rosicrucian Temple, an inspiring Rosicrucian New Year ritual for sanctum use is available. This *sanctum ceremony* incorporates the time-honored principles of traditional rites, and places all who perform it in harmony with members everywhere who are participating at that time. To obtain a copy, write to: The Grand Secretary, AMORC, Rosicrucian Park, San Jose, California. Request a copy of the Rosicrucian New Year ritual for sanctum use, and enclose the amount of 25 cents (2/- sterling) to cover postage and mailing costs.



FRENCH ROSICRUCIAN DIGEST

The French counterpart of the familiar *Rosicrucian Digest* is *La Rose Croix*. It is published in the French language, and contains some unusual articles on mysticism, esotericism, and occultism which do not appear in the *Rosicrucian Digest*. The articles are written by officers of the Grand Lodge of AMORC of France and other mystics of Europe. It is highly attractive and a splendid publication in every respect.

Why not subscribe to this magazine for a friend who enjoys French literature—or for yourself? It is published quarterly, and the price is 600 francs per year or \$1.75. (Check with your local bank or post office regarding method of remitting.)

Send your subscription and remittance to:

LES EDITIONS ROSICRUCIENNES
56 Rue Gambetta
Villeneuve-Saint-Georges
(S. - et - O.), France

ROSICRUCIAN INITIATIONS

CALIFORNIA Long Beach:	Abdiel Lodge, 2455 Atlantic Ave. <i>First Temple Degree</i> , February 19—Part I at 10:00 a.m.; Part II at 2:00 p.m.
PENNSYLVANIA Philadelphia:	Benjamin Franklin Lodge, 1303 W. Girard Ave. <i>First Temple Degree</i> , March 11—Part I at 3:00 p.m.; Part II at 6:30 p.m.
WASHINGTON Seattle:	Michael Maier Lodge, 1431 Minor Ave. <i>Ninth Degree</i> , February 19 at 2:00 p.m.

(All eligible AMORC members will please place these dates on their calendars.)

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February
1956*

Where Rosicrucians Assemble

By RODMAN R. CLAYSON, Grand Master



PRONAOS, Chapters, and Lodges are subordinate bodies of the Grand Lodge of AMORC. Rosicrucians in good standing are privileged to visit and become members of subordinate bodies. A Pronaos, Chapter, or Lodge may be located near you. This can be determined by turning to the Directory in the back of this magazine. Each subordinate body is conducted for the benefit of Rosicrucians living locally or in its environs, and to maintain the interests of the Rosicrucian Order, AMORC.

The purpose of the Pronaos, Chapter, and Lodge is to provide a place where Rosicrucians may associate with others who have mutual interests, and learn about mystical and natural laws which provide the key to mastership. The officers of each subordinate body are provided with lecture material and instruction from the Supreme Grand Lodge of AMORC.

We particularly ask all those Rosicrucians who are not associated with a Rosicrucian Lodge, Chapter, or Pronaos to refer to the Directory mentioned above for the nearest place where Rosicrucians assemble.

THE PRONAOS: A Pronaos serves Rosicrucians where there is not a sufficient number of members to make possible the institution of a Chapter. The word *Pronaos* means: An open vestibule or portico in front of a temple. It is not the Temple, but a step in the direction of the Temple. It might be looked upon as the outer chamber of the Temple. A Pronaos meets in convocation twice each month, with a beautiful ritual. It is administered by three officers. The members of a Pronaos meet formally for mutual Rosicrucian benefit, and socially.

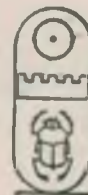
THE CHAPTER: A Chapter consists of a larger group of Rosicrucians who are united in a body for the purpose of working and studying together. A Chapter conducts at least two ritualistic convocations each month, and various fraternal activities. It may conduct review classes in which members take part in discussions pertaining to monographs of their own Degree, and enjoy experimental work in connection with the studies of that Degree. A Chapter is administered by five officers. A Chapter conducts experiments, public meetings, and ritualistic work which pertains specifically to the Chapter. The meeting place is arranged in traditional Egyptian style and is referred to as a Temple.

THE LODGE: As a subordinate body, the Lodge serves the greatest number of Rosicrucians united in a body for the purpose of working and studying together. A member affiliating with a Lodge has the advantage of every phase of the Rosicrucian teachings. The Lodge has all the ritualistic phases of Rosicrucianism in the mystical work which is provided by the Supreme Grand Lodge. In a Lodge, a Rosicrucian has the privilege of being initiated into all the Degrees of Rosicrucianism.

A Lodge has social activities, public meetings, and review classes in which members take part in discussions pertaining to monographs of their own Degree and enjoy experimental work in connection with the studies of that Degree. A Lodge also has an office or library where the public can come to learn more about the Rosicrucian Order. Of course, the meeting place of the Lodge is known as the Temple and is in Egyptian décor. Its activities are administered by five officers, and its initiations and other ceremonies are performed by a large company of ritualistic officers.



He who interrupts my thoughts, interrupts my life. —VALIDIVAR



The Psychoneurotic Criminal

By CARL THOMAS

LET'S call him Joe. I first met Joe about fifteen years ago. He had just begun serving his sentence for "breaking and entering." During the intervening years I learned to know him well. Our association was peculiarly personal without being colored by the psychological block of emotional ties; it was the intimate association of two men who are inmates of the same prison. He told me things that he would not have confided to an official investigator.

During the years of the depression following 1929, Joe was a naive, immature youth. Soon circumstances forced him to help add to the family income. Joe's first job was that of usher in a certain movie house in his home town. The movie house specialized in showing pornographic subjects: the lewd sort of thing that is advertised *For Adults Only*. This gave Joe an insight into human foibles that was shocking and dismaying to his inner self. Another significant point was the fact that Joe's employer had for several years been a city councilman and highly respected socially. He still owns a string of movie houses and has an active interest in a legalized gambling house.

In our many conversations, Joe always managed to steer his comments around to the time when he was an usher. A favorite device of his was to pick up a newspaper and read aloud from the society section, interlarding his reading with jeering, derogatory comments. Some of the people he read about were patrons of the movie house



when he worked there. These various experiences impressed him so strongly that he was convinced there was no such thing as a socially prominent person who was not morally bankrupt.

Another conviction he had inherited from those early days had to do with the tribal worship of money. On numerous occasions he said to me, "When you've got a pocket full of money everybody is your friend. You can do things you wouldn't dare do if you didn't have the

money, and nobody says a word. But when you're broke all those pals will grind their heel in your face and keep it there." Then he would mention his former friend, the city councilman. "If I had stayed with him I would be financially independent today."

Along about 1935 Joe fell romantically in love and got married. Soon after the marriage the wife began displaying social ambitions, which he opposed vigorously. This disagreement soon led to a divorce, and Joe embarked on a losing battle with a whisky bottle. Psychologists and doctors who have studied the problems of alcoholics claim its victims are people who cannot find within themselves the courage to face life as it is. At any rate, the disintegration of Joe's personality soon reached the point where he was arrested and convicted of a felony.

The First Imprisonment

After that first imprisonment, Joe was released and returned to prison three times. The treatment he received

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during all of these periods of incarceration only served the purpose of hastening the disintegration of an already shattered personality. Present penal administration, with rare exceptions, is repressive; and in no way is repression conducive to the reorientation of the spiritually-ill inmates of prisons. The individuality of the inmate is forgotten in a maze of measures that are intended to protect society against felonious acts *during the period of time the convict is confined behind steel bars and high stone walls*. This false concept deprives the criminal and public alike of any degree of true protection.

The result of such abortive penal administration as applied to Joe was that, about a year ago, he was declared to be suffering from paranoia and confined in the State Hospital.

Chief Justice Irving Ben Cooper, of the New York City Court of Special Sessions, in commenting on this impasse, has said, "During my fourteen years on the bench of the country's busiest criminal court, I have sentenced more than fifteen thousand young people for their first serious offenses against the law. Three out of five of these, after serving the prison terms I was compelled to impose, went on from crime to more vicious crime. Some ended in the electric chair. Had my Court possessed the proper tools of correction and rehabilitation, I believe we could have saved 80% of these unfortunate youngsters. And this is true of similar tribunals throughout the nation. From years of practical experience, we judges have learned that the indiscriminate jailing of first offenders has contributed mightily to the fearful rise of crime in this country. We need equally efficient instruments of prevention and salvage."

Emotional Illness

Such statements as this by widely recognized authorities on the subject would seem to indicate that in the tremendous and significant task of being parents the mothers and fathers learn by the inefficient and wasteful method of trial and error, and that there is a real and pressing need for required academic training in this field. A competent psychiatrist can detect

signs of emotional illness in a child as soon as it is able to walk and talk, but the ignorance or fear of the parents is too often a deterrent to proper treatment.

It is a natural instinct for parents to want to protect their children from the blows of a hard and cynical world, but the parent must be very wise and thoughtful lest this be overdone. In trying to protect their children, many parents overwhelm them and completely stifle their attempts to become individuals. Unless the parent sees the error of his ways, the child will in later years display a hostile attitude toward all forms of authority.

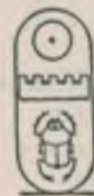
I once knew a man in prison whose illegal activities began at a very early age, and all of his difficulties were the result of rebellion against the too-indulgent parent.

As a child, his parents were very zealous in extricating him from the harmless difficulties that are commonly experienced by any normally mischievous youngster. There was the time when he was caught slipping into the big tent when the circus was in town. Instead of letting him work out the price of a ticket, as the Management suggested, his father bought him a ticket and told him, "From now on, when you want to do something, ask your mother or me about it." Then he went on to tell a wild tale of how circuses were in the habit of kidnapping unwary youngsters.

Things continued like this until the child was about fourteen years old. Then he became involved in an escape that took him to court where the judge sentenced him to a jail term or a fine. The father rushed to the rescue and paid the fine, disregarding the objections of the youth that he was old enough to assume his own responsibilities. The boy made a promise to himself that the next time his parents would be unable to do anything about it.

That is exactly the way it turned out. He finally managed to cut himself loose from his mother's apron strings, at a terrible cost.

The other side of the coin of these emotionally-ill children presents the picture of those whose parents manage to make them feel left out of the fam-



ily group. These are the children who become adults who are literally starved for affection, and our prisons are filled with them. The real, old-fashioned kind of love is such an unfamiliar experience to these men that they are confused and bewildered when they encounter it. The typical reaction is: *Why is this being done? What does this person hope to gain from me?*

Such children have numerous ways of asserting their freedom from domineering or uncaring parents. One of these ways can be seen in the statement of the youth who said to me, "I got so tired of being told what to do that I decided to get out from under."

Again, many children find a dubious sort of happiness in the attention that is shown them when they are finally taken to court. This is the only way they can gain the recognition that is so important to them.

A certain convict that I once knew illustrates this point very clearly. He was the first child in the family, and was three or four years old when the second child was born. As so often happens, the attention that had been showered on him was suddenly transferred to the baby. This caused him to feel very lonely and neglected. On the following Christmas morning he was showered with toys, but he still felt very strongly the lack of attention. He found a hammer around the house and methodically proceeded to destroy his Christmas gifts. This only served to convince the parents that they had given him the wrong toys!

As time went on, the boy made the discovery that if he set small fires about the house and succeeded in giving the alarm, he could gain a degree of attention as the hero of the occasion.

With the birth of each new baby in the family, the desired attention was transferred farther and farther away, and he became more and more desperate in his search for it. As he explained it to me, "Guys who don't feel like they're countin', who are being shoved around, they're the guys who go out and try to make names for themselves by being big stick-up guys. It's on account of they feel like they're nobody. All you gotta do is make 'em feel like somebody—a decent somebody,

I mean—and they ain't gonna do no more stick-ups. See what I mean?"

Five Reasons

Here are just a few of the statements concerning childhood that have been made to me by men in prison:

"When I was a kid I could go to school, but none of the other kids would play with me because my skin was a different color than theirs. After a while I quit goin' to school."

"I saw my mother die because we couldn't pay a doctor to take care of her. Sure, they had clinics in those days, but they wouldn't take my mother."

"You know why my legs are crooked like this? Rickets."

"Religion is a dirty racket. I remember one family back home that couldn't go to church because they couldn't afford Sunday clothes. That's the only reason people go to church—to make somebody jealous."

"I really don't know why I started stealing. I had everything I wanted, I guess. Plenty of money. I could take the car any time I wanted it. A good education. I was in my second year at college the first time I got into trouble. But my old man was always trying to figure out some way to increase his income, and my mother was always busy organizing something or other."

Physical Illness

Men in prison have a widespread reputation of being hypochondriacs. They go to the prison hospital for relief from an ailment; and when the doctor fails to find any physical confirmation, he labels the man a malingerer and tries to forget the patient.

I recall one man who went to the hospital almost every day complaining of a headache. He was given a few aspirins and sent on his way. His visits to the hospital became more and more frequent, until he became such a nuisance that he was confined to the ward where the psychotics are quartered. Not long after that he died, and a post-mortem revealed a brain tumor.

Another and a far larger group, among these so-called malingerers in prison, are the psychosomatics. These are the men who enter prison with an already well-developed emotional prob-

lem, such as insecurity or rejection. This is the thing that led them to confinement in a prison in the first place, and the terrific pressures that confront them there only intensify and strengthen their emotionally generated ills. During the past twenty-five years I have known hundreds of men in prison who suffered from such ills, but three of them stand out in my mind as being particularly typical.

One of these men had an unusually violent temper that got him into legal difficulties on numerous occasions. Every fit of temper was always followed by uncontrolled vomiting. He had reasoned things out for himself and realized that no kind of medication could control his vomiting. He could see that his difficulties would disappear as his control over his temper grew. He told me that as a child he felt his mother did not love him, and that to attract attention to himself when he felt particularly lonely he would throw a tantrum.

Then there was the man who woke up in his cell one morning and discovered there was something wrong with the muscles of his face. He had apparently lost control of the area around his mouth to such a degree that he had great difficulty in eating. This made it almost impossible for him to bite and retain food in his mouth. There was apparently something wrong with his tear ducts, too, for he soon found that the eyes would water almost continually. This made it impossible for him to read, and the condition became so severe that he had to stop writing letters. The man was not in any pain; there was just a numbness in the muscles of his face. After waiting a few days without any improvement, he became alarmed and went to the hospital for treatment.

The doctor could find nothing wrong other than the mysterious symptoms that resembled paralysis, and, in one of those rare instances when such things do happen, he referred the man to the psychiatrist. The condition was diagnosed as a kind of palsy caused by the malfunction of one of the cranial nerves. The patient was told that there was no known treatment and that the condition would just wear itself out. In about two weeks the condition did

disappear, as the psychiatrist had said it would.

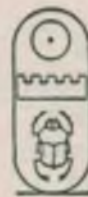
A few days before the attack, he had received a letter from a young woman he was romantically interested in. She told him very abruptly and unexpectedly that she never wanted to see him again, and would refuse to accept delivery of his letters.

The third of this group of men suffered from severe headaches at irregular intervals. He told me that at such times the pain was so intense that it almost blinded him, and the pain extended down his right arm, making very difficult the use of his arm and hand. Coincident with these headaches, the man's temperature would go up to about 103° and his pulse up to about 125. These symptoms would last for about 72 hours, and then disappear as suddenly as they began.

At first he would go to the hospital and plead for something, anything, that would give him some relief from the maddening pain. Examination would always reveal a complete absence of anything wrong, with the exception of the fever and the fast pulse. Because of these two factors he was hospitalized for a day or two. After a few such occurrences, the doctor became convinced that somehow the man was deliberately doing something to create the fast pulse and high temperature, and the patient became convinced that the doctor either could not or would not do anything to help him. He decided to thereafter endure the attacks in the solitude of his cell.

When he was a youngster, he told me, he became obsessed with the idea that he was a stranger in his family. "I used to feel like I was a orphan," he said, "and didn't have no mother and father. When I got older I would look at 'em and wonder if this was really my mother and father, and if the children were my real brothers and sisters. I don't know how I got any such idea."

While he was in prison he would receive letters from home telling him how lucky he was to be in prison. I read some of these letters, and they went into great detail explaining what a blessing it was not to have to worry about such things as the grocery bill or being drafted, etc. This may all be



true, but most convicts are in no mood to appreciate such a philosophy.

When a person lives in a normal, natural manner, he has certain needs that are gratified. They may be classified in a general way as pleasure needs and the sensual needs. Aside from the needs that sustain the physical body, these basic needs are affection, bodily contact, approval, acceptance, and identity.

Frustration of these needs leads a person to use his ingenuity and imagination for the purpose of fulfilling such needs. Too much frustration, however, will cause an emotional illness. And if such a person becomes an inmate of a prison, he will find himself in an environment that only intensifies that

frustration. All emotional ills are said to be caused by anxiety, and the anxiety originates in the person's failure to experience a fulfillment of his basic needs. The anxiety, in turn, creates a physiological disintegration that results in a psychosomatic ailment such as I have described here.

Some 2500 years ago Plato said, "You cannot make an antisocial man gentle by treating him as an outcast. If a criminal is mad, you must cure him of his madness. If he is ill-informed, you must teach him. Stamp out the crime with the madness of wisdom, but do not scourge the criminal with the whip-lash of revenge." It would seem that we have not yet learned the truth of that statement.



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Let us impart all the blessings we possess, or ask for ourselves, to the whole family of mankind.

—GEORGE WASHINGTON



John Dalton

By W. M. ASHTON, of Manchester, England

This article first appeared in the April-May, 1955, *Bulletin* of the John Dalton Chapter of AMORC, Manchester, England. This Chapter is honoring, by its name, the memory of Dr. John Dalton, a Rosicrucian universally known for his contribution to science. In 1803 he arranged the table of atomic "weights," based however on his knowledge of the fourth dimension functioning within matter. He was the first to give a clear statement of the atomic theory, showing the Atom was subject to laws unchangeable and universal in their application.

Dr. Dalton was once referred to as an "unscientific dreamer and propounder of alchemists' fallacies." As a student of the Philosophy of Chemistry, and a high degree member, he pursued his work in the laboratories of Rosicrucian lodges in two different cities. His findings were preserved in the Rosicrucian secret archives.

—EDITOR



In the preparation of this paper on the life of the great master, John Dalton, I have had considerable help from officials of the Manchester Town Hall and also from books in the City Library. I should also point out that I have hardly touched on Dalton's work as described so ably in the *Rosicrucian Manual*, as this is so well known to Rosicrucian members.

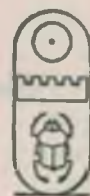
John Dalton was born at Eaglesfield, near Cockermouth in Cumberland on or about the 5th of September 1766; the exact date is not known—for some reason or other, it was not entered in the Friends' Register of Births nor in the Family Bible. There are records of the birth of his sister, Ruth, and also of his brother, Jonathan, who were born in 1764 and 1759 respectively.

John Dalton's father, Joseph, came of yeoman stock. He was a wool weaver and lived in a small cottage on the family estate. John's grandfather, Jonathan, was the first of the Dalton family to join the Society of Friends. He had property which passed to his eldest son, another Jonathan, then it passed

to his brother Joseph and from him to his eldest son Jonathan, the brother of John Dalton. At this brother's death in 1834, the property was left to John.

Teacher and Lecturer

John Dalton received his earlier teachings from his father and at the same time attended a small school held in the Pardshaw Hall Quaker Meeting House, near Eaglesfield. Then when the schoolmaster gave up this small school, John, although only 12 years of age, but having remarkable knowledge and ability, carried on—first in a barn close to the old schoolroom and later in the Friends Meeting House, Eaglesfield. This Meeting House was the first Quaker establishment in Cumberland. He taught boys and girls of all ages from infants upwards, and it is recorded that he experienced some difficulties with boys older than himself. As his income from the fees of this private school was very small he gave up teaching after two years of hard work, and turned to farming. At the age of 15 years he was appointed assistant teacher to his brother, Jonathan, at Bewley's Boarding School in Kendal. In 1785, when John was 19 years of



age, he and his brother Jonathan owned a private school in Kendal.

Two years later, John advertised that he was giving lectures on natural philosophy and was charging one shilling for an odd lecture, and half a guinea for a full course of 12 lectures. As schoolmasters, the brothers were severe disciplinarians and they were most exact in their actions—even their own bookkeeping was balanced up once a month, down to the last penny. While John was teaching he was also studying and became acquainted with Greek, Latin, French, chemistry and medicine, in addition to surveying, mathematics, meteorology, and philosophy. This knowledge helped John in his later years in his scientific researches and publications. He had been in Kendal for 12 years and had read widely on all subjects when he came to question whether teaching, with its small return (and it must be said that his heart was not really in teaching), was satisfactory for his future, or whether he should turn to law or physics.

However, in 1792, when 26 years of age, Dalton decided to move to the City of Manchester. He had applied for and obtained a post as teacher of mathematics and philosophy at the New College. This college had been opened in 1786 and there were several distinguished teachers of medicine and other subjects, including Joseph Priestley, the discoverer of oxygen. The college was situated at the corner of Mosley and Princess Streets. Records show that, at one time, he had 24 pupils for the subjects of mathematics, mechanics, geometry, bookkeeping, philosophy, and chemistry; but after 6 years at this college he left to do private teaching on his own account and to carry out research in chemistry and other subjects. He taught many subjects and his fees ranged from 1s/- to 1s/8d per hour; he also carried out chemical analyses at 10s/6 each, and taught laboratory experiments at 8s/6 per hour. At that time Dalton was residing at No. 18 Faulkner Street, off Princess Street, with a Mr. John Cockburn, a silk merchant who was also a member of the Society of Friends. In 1794 Dalton became a member of the Literary and Philosophical Society, which owned a building in George Street, a few yards

from his home. He obtained the use of rooms here for his work and studies; then he set up his own house at No. 27 Faulkner Street where he lived for the rest of his life.

John Dalton had many learned friends—Robert Owen, who is well known for his works on cotton and textiles, and Samuel Taylor Coleridge, among others.

Writer and Scientist

It was in Manchester that Dalton entered upon a period of great scientific activity. He became the Secretary of the Literary and Philosophical Society in 1800, and was President from 1817 until his death in 1844. During the period of his connection with the Society he read 116 papers on various subjects. In 1803 he announced his Atomic Theory which revolutionized our conception of the laws of chemistry—earning thereby the title of 'Father of Modern Chemistry.' Honours were showered upon him but none affected his rugged character or his genuine native simplicity. Even with all his triumphs and scientific achievements he was, at heart, the simple countryman of frugal tastes, speaking the broad dialect of the Cumberland fells. About 1816 he was gaining a good living as a lecturer, a professional chemist, and a teacher of chemistry and mathematics. He also prepared evidence in the arts, and assisted different manufacturers in their technical problems.

Here are a few of the titles of papers written by John Dalton:

Extraordinary facts relating to the Vision of Colours with Observations.

An Essay on the Mind, its Ideas and Affection, with an Application of Principles to explain the Economy of Language.

On the Colour of the Sky, and the Relation between Solar Light and that derived from Combustion.

The Proportions of Several Gasses or Elastic Fluids constituting the Atmosphere.

Absorption of Gasses by Water and other Liquids.

The Density and Constitution of the Atmosphere.

Oil, and the Gasses obtained from it by Heat.

In 1801 he published a book entitled *The Elements of English Grammar*; another book *Meteorological Observations and Essays* had been published in 1793.

In 1804 he was chosen to give a course of lectures to the Royal Society

at the Royal Institute, London, and a further course of lectures five years later.

Recognition and Honours

In the year 1810 he was invited to offer himself as a candidate for election to the Royal Society but refused. Later, in 1822, he was elected a Fellow of the Royal Society. In 1826 he received the Royal Medal as a recognition of his great work; this was the first medal given by the Society and was presented by the King in person. The Royal Society is one of the oldest scientific societies, having received its Charter in the year 1660.

In 1832 he received the degree of D.C.L. at Oxford; and in 1834 Edinburgh conferred upon him the degree of LL.D. In this same year he was presented at Court to King William IV.

In the Great Hall of the Manchester City Hall there appear a number of mural paintings by Ford Maddox Brown depicting local historical matters. One shows Dalton gathering marsh gas for his analysis.

The French Academy of Science elected Dalton as one of their eight Corresponding Members in 1830. The British Government in 1833 conferred a pension of £150 a year upon Dalton in recognition of his outstanding services; and later, this was increased to £300 a year.

He was often in London giving evidence on one subject or another before the House of Commons, including such subjects as the Gas Bill and the Railways Bill. It is interesting to note that his first visit to London was in 1792 for the purpose of attending a meeting of the Society of Friends. John Dalton, in his younger days was fond of writing verse, but later as he became immersed in his scientific studies, this side of his life was lost. In fact, while he was President of the Literary and Philosophical Society he rather discouraged literary essays—he remarked on one occasion, "Such Essays contribute no positive facts to our stock of knowledge and, in short, prove nothing." On another occasion he said, "Well, this is a very interesting paper, for those who can find interest in it."

Dalton once stated a truth which is well worth repeating, it was this—"No new creation is within the reach, nor is destruction of matter within the reach, of chemical agency. We might as well attempt to introduce a new planet into the Solar system, or to annihilate one already in existence, as to create or destroy a particle of hydrogen. All the changes we can produce consist in separating particles that are in a state of cohesion and joining those that were previously at a distance. Chemical analysis goes no farther than the separation of particles one from another and to their re-union."

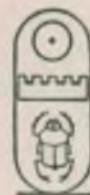
Dalton made, or had made for him, a tremendous number of scientific instruments; I must just mention one made by a Mr. Dancer, who was a philosophical instrument-maker. This was a thermometer of such extreme sensitivity that each degree of Fahrenheit was an inch long, with each degree divided into tenths.

In July 1844, the Council of the Literary and Philosophical Society expressed admiration of the manner in which he had carried out his 200,000 meteorological observations over half a century.

At the entrance to the Manchester Town Hall is a life-sized statue of John Dalton in white marble, made by Francis Chantry in 1834.

Dalton kept well and active all his life. He rarely drank anything except water and occasionally tea. His outdoor recreation, apart from long country walks, was bowls. He passed on rather suddenly, on July 27, 1844. Local feeling was stirred to its depths and the agreement was unanimous that nothing less than a public funeral could express the reverence felt by the community for the memory of so great a man.

The City voted a public funeral and his remains, in an oak coffin, were laid in state in the Town Hall. An estimate says that over 40,000 persons visited the Town Hall at that time. The funeral procession was a mile long with over 100 private carriages following and 400 policemen on duty, all wearing symbols of mourning. The interment took place on August 12 at Ardwick Cemetery.



Responsibilities of Parenthood

By WAH WING YEE, F. R. C.

PARENTHOOD is the assumption of a serious responsibility. Conception constitutes a sacred covenant made by man and wife with the Cosmic. By their act, they signify a willingness to provide a body for the advent of a soul-personality to attain a higher cycle of evolution. It also presupposes a pledge to abide by the spiritual laws governing parent-child relationship. In the fulfillment of this obligation, it is important to understand the parental position in the scheme of human evolution.

A clear insight into the Mystical purposiveness behind procreation is the correct approach toward establishing a family. The home is fertile soil in which the parents and their offspring evolve to fulfill their respective destinies in this world. In accordance with the evolutionary law, the personalities in the family are attracted to each other for salutary purposes. Each member is a foil for the other's moral and intellectual development. In the process, there is a continuous interplay of the emotions which are stimulated by one person against the other. The temperamental responses of the parents are excited by the child, and the child is stimulated by the elders. Through those checkmates, the virtues and the faults of each personality are brought to the surface for consideration. In the course of proper cultivation, the virtues are raised while the faults are gradually diminished in the reactive process. Under such a system, members of the family evolve simultaneously in an interdependency that improves character and disposition.



The differences in potentials and moral attainment of soul-personalities make children dissimilar in nervous sensibility, capacity, and abilities. As each child grows, individual attention and culture are required to harmonize the brain consciousness with the inner pattern. Knowledge of life's principles and the personal experiences accumulated in past incarnations are preserved in the memory ready to unfold. Also, preparing to externalize are the culminated virtues and the remaining flaws of character awaiting further modification. Recognition of the finer qualities and their development, as they become apparent, ensures them proper growth and expression in adulthood.

The child's latent abilities are not enclosed within the brain of a prenatal infant as is popularly believed. They are the exclusive properties of the soul-personality entering the infant body at birth. The physical faculties are merely the vehicle of expression for the innate attributes. The brain neurons are the channels through which those capabilities become manifest to the objective consciousness. Since most of the child's brain areas are dormant, education and training will exercise and strengthen them. Also, the learning of the worldly aspects fits the personality into the conditions of the era into which he is incarnated. Modern skills and methods, new racial factors, and alien languages, necessitate proper orientation to make the accumulated knowledge applicable to the times. Systematic moral and mundane education creates a balance between the mental and material

phases. This balance enables the inner potentials to unfold naturally.

Self-Improvement

The practical beginning in child rearing is self-improvement on the part of parents. Such will facilitate dealing with issues that affect the growth of everyone in the family. If they are well versed in logic and ethics, as well as have knowledge of the times, parents will perceive their personal moral problems and foresee those besetting the path of the young. Then, they are in a position to contend with those trials successfully for the betterment of the entire group.

Since the child's intellect is immature or neutral in a great many things, he is unable to differentiate between right and wrong. In his innocence, he is always susceptible to worldly influences, and can be easily steered into moral or into evil ways. When the parents are illumined with spiritual light to complement worldly knowledge, they can prevent their child from adopting unnatural traits that are detrimental to healthy expansion of the basics. Wise parents through alertness and patient correction can promote the supremacy of the child's virtues over the flaws until good conduct becomes habitual. Well-behaved, courteous, and obedient children are the result of moral teachings which the parents themselves have learned through self-culture.

Constraint of petty desires and small interests to favor the harmonious development of the whole family is imperative with the parents. It is important that the time and energy conserved be devoted to bringing parental knowledge and concepts up to date so as to parallel the advance of the young. Their keeping up with the times brings a keener insight into the child's immediate spiritual needs. Thus the parents are kept abreast with his education, and with the current interests and activities external to the home. That step is essential to right guidance and correct solution to the many problems engendered in the child's unfolding consciousness of the world, and the ever-widening circle of social contacts. The parents can then perceive issues from the viewpoint of young minds who are attempt-

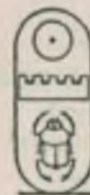
ing to meet the complexities of the adult world.

By eliminating bickering when contending with controversial subjects, a smoother family relationship is promoted. Thus also is preserved the bond of mutual interest and understanding. When one can weigh both sides of every question impartially and act with wisdom, he will gain the respect of the child as a fair and competent judge of what is really best for his welfare. Youthful thoughts and attitudes are comprehensible when the parents are willing to sacrifice time and unimportant activities in order to live with their children spiritually and mentally as well as physically. Discipline is more acceptable when facts and situations can be explained to the satisfaction and understanding of the child mind.

Since the conditions surrounding the home determine the emotional pattern of the family, the habitual temperament or behavior of the parents requires serious thought. The attitude of parents between themselves, as well as toward the young, is an influential factor that is not generally recognized. The atmosphere of the home is filled with the dominating emotions of the elders. Whether the mood is dreary or sunny, it affects everyone with its vibratory tone. Oftentimes, deep-seated friction between the father and mother charges the air with caustic vibrations that sear the nerves of those coming in contact with them. Steeped in such an atmosphere, the child's sensitive nerves are continuously irritated by coarse vibrations. A child that is fretful and highstrung, without physical cause, indicates nervous exhaustion from its being subjected to atmospheric oppression.

Home Atmosphere

When a child is considered a burden or a hindrance to social ambitions at home, he senses that attitude. Very often, he shies away from the elders in distrust, feeling that he is unwanted. The inferiority complex arising from the sense of rejection could wreck his entire career in later life. Favoritism toward one child above the rest of the children is another element that disrupts family unity, and perverts good qualities. Partiality fills the atmosphere with a tension that incites jealousy.



When an outward act complements the thought, antagonism between the children often develops into resentment and bitter quarrels. In extreme cases, those who endure disfavor may develop hatred not only toward the approved brother or sister, but also toward the parents.

Deep subconscious thought habits are powerful emanations that work silently for good or evil on those within the environment. Lack of love in the home creates a depressing coldness that drives the members to retreat into isolated self-centeredness and distrust of one another. Mutual love and devotion radiate a spiritual warmth that invigorates and uplifts the spirit, and unites all hearts and minds in a harmony.

Intimate companionship between parents and child is the universal and normal way of human life. Sweetness, wisdom of tenderness, intuition, and patience are the spiritual basis of harmony in the home. The sympathetic bond embraces the child with a feeling of security, and also serves as a testimony that he is really wanted by his parents. That same love strengthens the child's faith and trust in his elders. He sees them as willing champions of his welfare. Naturally, love inspires love and confidence in return. The child, then, would not hesitate to open his mind and heart to his parents. Encouraged by spiritual warmth, he responds to guidance and correction more cooperatively. When the child knows that his parents are sincere and just, he accepts their teachings and admonishments as true to his needs, and abides by them.

Close kinship places the parents as the child's first heroes, since he looks to them for protection and sustenance. It is natural with the human species as creative beings to have someone older to imitate, to adore, and from whom to receive praise and encouragement. Parents inspire the child by exemplifying his mental image of what he dreams ideal parents to be. Every child has the tendency to compare the status of his elders with those of his playmates, and he is secretly critical of what he perceives. When the maturing youngster loses interest in the home and lacks initiative, it is a sign that in some way the parents have allowed themselves to

fall in his esteem; and thereby he is disappointed.

His ambitions and desires to progress are always stimulated and sustained by the parents who are able to maintain their high position. His courage and self confidence depend on the integrity of his progenitors. His creative urges are primed by recognition; commendation incites him to show off his worth through greater accomplishments.

The image of the parents becomes deeply imprinted in the child's memory as he matures, and it accompanies him through life. The memory of honorable and competent parents provides unending inspiration and encouragement to personal achievement. It is essential that parents maintain a relationship which will serve as an unfailing source of strength and goodness.

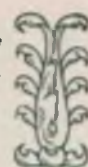
The virtues of parenthood include completion of knowledge, expression of truth and sincerity, the cultivation of esthetics, and a wise dispensation of love. From such earnest examples, children will mature into noble and accomplished citizens under a light as sustaining and nourishing as the sun—that light is the inspirational image of devoted parents, the epitome of moral integrity and personal success.

Goodness is infectious, and impervious to the ravages of time. Parental love, nobility, and right industry, form the most powerful urge to goodness, on the grounds of both imitation and emulation. Those sterling qualities deeply impressed into the child's nature expand and extend to subsequent generations for the betterment of mankind.

The good works of the parents gain immortality through the righteous endeavors of their children. In that way, parenthood serves its Divine purpose in completing the trinity of human evolution on the earth plane. The father and mother fulfill their sacred obligation to God and man, and attain their true stature as progenitors of good for the benefit of the race. Their children, as honorable and proficient adults, perpetuate that culture through successfully executing their missions on earth. In the over-all picture, the bulwark of moral Light radiating from conscientious and progressive citizens gradually uplifts mankind into ultimate human perfection and universal peace.



The 1956 Rosicrucian International Convention



By the SUPREME SECRETARY



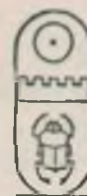
THE 1956 Grand Lodge Convention of the Rosicrucian Order will be held in Rosicrucian Park on July 8 to 13. The Rosicrucian Convention held each year at approximately the same time is an institution in that it has become a function of the organization and of its members. The Convention is more than a group of individuals meeting together; it is a unit of activity as well as being a part of the series of events that constitute the annual cycle of Rosicrucian membership.

All life is composed of events, and some events are of more significance than others. This evaluation is based on the interest or the satisfaction and enjoyment these events may bring to those who participate in them. To Rosicrucians who have attended a Convention, the event of this annual conclave becomes an outstanding feature of their membership.

From now until the evening of Sunday, July 8, when the Convention will open, there will be much planning to have this Convention include activities that will be of benefit, interest, and, we hope, enjoyment to every Rosicrucian. This is the opportunity that Rosicrucians have not only to see Rosicrucian Park, to contact personally the Supreme Grand Lodge officers, the Grand Lodge officers, and members of the administrative staff, but also to actually participate in those events which are not available to the individual sanctum member. The Convention provides the opportunity for the attending member to clarify questions that may concern the Rosicrucian teachings; to see the organization in action; to participate in the rituals, the instruction, and the initiations. All of these activities are phases of your membership—are parts of the whole that constitutes being a Rosicrucian.

In the program at the Convention we will attempt to include during that week of its session all those events and phases of instruction which will give the member a more intimate realization of his relation to the Order. In addition to classes of instruction, demonstrations, rituals, and convocations in the Supreme Temple, there will be outstanding dramatic events, actual experiments in various subjects related to the Rosicrucian teachings; and we are attempting this year to bring again to the Convention an outstanding authority in a field that will be of interest to every individual Rosicrucian. From the beginning of the Convention to the time of the banquet on the evening of Friday, July 13, the Convention activities will provide something of interest for all who have the opportunity to be here.

Every active member of the Rosicrucian Order, regardless of the grade in which he is studying, or how long he has been a member, is eligible to attend the Convention. You will be welcome, and you will have the opportunity to be a part of a full week's activity devoted to Rosicrucianism and to your own entertainment and enjoyment. Why not include in your vacation this year attendance at the Rosicrucian Convention? It is possible even within a limited length of time to reach the area of San Jose by various means of transportation. You can travel to the Pacific Coast in a short time, if time is limited, and you can have the week to enjoy the vicinity of Rosicrucian Park, as well as all the activities you may choose to take part in during the Convention itself. We extend to you a most cordial invitation to be present at the Convention, and suggest that you watch for announcements which are to appear between now and the time of the Convention and which will bring you highlights of the program as it is formulated.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

SHOULD YOUR DREAMS COME TRUE?

By CECIL A. POOLE, *Supreme Secretary*



EVERYONE has his particular dream; I mean the embodiment of his hopes and desires. We imagine circumstances or events that we believe would bring us happiness and contentment if they would become actualities.

Who has not dreamed of more prosperous circumstances, of a different environment, of happiness, of health, or contentment? These are expressions of human yearning because it is an innate desire of the human being to reach toward what he considers to be perfection. Furthermore, most of us associate perfection, at least in part, with the circumstances that exist about us in our physical, material environment.

Consequently, to the average individual, the possession of physical things, including property, money, or new merchandise to take the place of items of which we have tired, or which make us discontented, is an indication of success and one of the keys that opens the door to complete happiness.

Daydreaming is the period we give to the uncontrolled ramblings of our imagination. It is the time when we think purely in terms of what we would like to have take place in actuality. In this process, we are not bound by ordinary standards; there no longer exist the restrictions of time and space, or even the restriction of ability or wealth that might limit us. In other words, the daydream permits us to let our imagination function without control or re-

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striction. It permits us to let any thought that might happen to please our fancy at the moment take full control of our thinking and dominate the consciousness. It is a period in which we are able to imagine events without assuming responsibility for the situations. Consequently, we direct our daydreams into the channels which we would prefer. We are permitted to eliminate the consequences that might not be agreeable. We can simply ignore those factors that would not be enjoyable, or at the same time we can refuse to recognize disagreeable circumstances. Consequently, the result of free imagination, daydreams or whatever we may call that mental process, is very unreliable insofar as its comparison with actuality is concerned. What we are able to visualize through daydreams can only be the putting together of whims and wishes.

There is no particular harm in the process. In fact, there are occasions when the ideas that come to us through daydreaming may lead to constructive mental creating. We must remember that there is a vast difference between idle daydreaming and the application of the mind to problem solving, or to using our minds constructively to create ideas which will in turn affect and improve our environment. So many times, daydreams are proven to be in error in actual practice. I was discussing this matter with an individual recently who is a contractor, and he told of the number of houses which he has built that were based upon the daydreams or the hopes of individuals who had for years planned their houses. They had, when they were unable to proceed with the building of the house, drawn the plans and worked out the details and had finally, when it was presented to this contractor, believed that they had reached an ideal arrangement, a perfect situation for the home that they had always wanted and in which they would wish to spend the remainder of their lives.

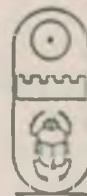
This contractor, however, said that the dream was not permanent, that to the best of his knowledge he had not constructed one single house, designed and devised in this way, where the owner remained to live for more than a few years. Most of them had disposed

of the house within a year if they were able to do so. In other words, what these individuals had not learned, and in fact what many human beings have not learned, is that there exists a vast difference between a dream and an actuality. The things we imagine that we may want and those which we actually want are often, odd as it may seem, not related. We may believe that the arrangement we have decided upon for the house would be perfect, but when we live in it, we find many shortcomings.

This example illustrates the fact that man has to learn that there exists a difference between his mental concept and the actuality to which he must adjust this concept in the process of living. There probably is no one who has not dreamed of the possibility of attaining wealth, but there are certain inconveniences in the possession and maintenance of wealth that are not considered in those dreams. Not that most of us would not try being wealthy had we the opportunity to receive money without restriction, but most of us would find that the idealistic situation as we imagined it would probably be different from the actual one. There would be problems that we had never experienced, and many times we might prefer to return to the circumstances which did not have the problems in responsibility that seem to accompany the possession of property.

A constructive practice for every thinking individual is to examine his dreams occasionally. As I have already stated, there is no harm in daydreaming if it brings us enjoyment and satisfaction, so long as we do not permit those daydreams to dominate our reason or replace the necessity that is ours in life to face actuality as it exists. As we daydream, we should realize that we are using time that might be used more constructively. The directing of our mental efforts and powers toward the problems which confront all of us, and toward the attempt to solve these problems that exist in our environment, would be a more profitable use of our time. By constructive effort we might find solutions that would lead to the attainment of a part of the dream which we hope to realize.

Before you wish for your dream to



come true, be certain that you are ready to face the facts of the existence of that dream as an actuality. Are you prepared to take the consequences that come with the fulfillment of a dream? Have you, in directing yourself toward the fulfillment, forgotten that attainment is a part of the race? The athlete who wins the race, the one who jumps the highest, or the one who plays the game the most efficiently does not become the winner just by winning. He is the winner through the process of training and competing in the race. Achievement is not an end in itself; it is an attainment to be gained through the process of applying ourselves to liv-

ing and to the use of our available abilities, mentally, physically, and spiritually, in such a way that they will be properly balanced allowing us to be adjusted to the life that is ours to live. Through facing the problems of life, we will be directing our efforts more successfully toward learning from life what its true purposes may be. We will then be prepared for whatever dream may come true, be ready to step into the situation that will evolve if we direct our effort and our sense of values toward the realization that the ultimate purpose of man is greater than the attainment of any physical accomplishment or the fulfillment of any dream.



Cicero Justified His Interests



OBSERVE . . . that a great deal of talk has been current about the large number of books that I have produced within a short space of time, and that such comment has not been all of one kind; some people have been

curious as to the cause of this sudden outburst of philosophical interest on my part, while others have been eager to learn what positive opinions I hold on the various questions. Many also, as I have noticed, are surprised at my choosing to espouse a philosophy that in their view robs the world of daylight and floods it with darkness as of night; and they wonder at my coming forward so unexpectedly as the champion of a derelict system and one that has long been given up.

As a matter of fact, however, I am no new convert to the study of philosophy. From my earliest youth I have devoted no small amount of time and energy to it, and I pursued it most keenly at the very periods when I least appeared to be doing so, witness the philosophical maxims of which my speeches are full, and my intimacy with the learned men who have always graced my household, as well as those eminent professors, Diodotus, Philo-

Antiochus, and Posidonius, who were my instructors. Moreover, if it be true that all the doctrines of philosophy have a practical bearing, I may claim that in my public and private conduct alike I have practised the precepts taught by reason and by theory.

If again anyone asks what motive has induced me so late in the day to commit these precepts to writing, there is nothing that I can explain more easily. I was languishing in idle retirement, and the state of public affairs was such that an autocratic form of government had become inevitable. In these circumstances, in the first place I thought that to expound philosophy to my fellow-countrymen was actually my duty in the interests of the commonwealth, since in my judgment it would greatly contribute to the honour and glory of the state to have thoughts so important and so lofty enshrined in Latin literature also; and I am the less inclined to repent of my undertaking because I can clearly perceive what a number of my readers have been stimulated not only to study but to become authors themselves. A great many accomplished students of Greek learning were unable to share their acquisitions with their fellow-citizens, on the ground that they doubted the possibility of conveying in Latin the teachings they had received

from the Greeks. In the matter of style however I believe that we have made such progress that even in richness of vocabulary the Greeks do not surpass us.

Another thing that urged me to this occupation was the dejection of spirit occasioned by the heavy and crushing blow that has been dealt me by fortune. Had I been able to find any more effective relief from my sorrow, I should not have had recourse to this particular form of consolation; but the best way open to me of enjoying even this consolation to the full extent was to devote myself not only to reading books but also to composing a treatise on the whole of philosophy. Now the readiest mode of imparting a knowledge of the subject in all its departments and branches is to write an exposition of the various methods in their entirety; since it is a striking characteristic of philosophy that its topics all hang together and form a consecutive system; one is seen to be linked to another, and all to be mutually connected and attached.

Those, however, who seek to learn my personal opinion on the various questions show an unreasonable degree of curiosity. In discussion it is not so much weight of authority as force of argument that should be demanded. Indeed the authority of those who profess to teach is often a positive hindrance to those who desire to learn; they cease to employ their own judgment, and take what they perceive to be the verdict of their chosen master as settling the question. In fact I am not disposed to approve the practice traditionally ascribed to the Pythagoreans, who, when questioned as to the grounds of any assertion that they advanced in debate, are said to have been accustomed to reply 'He himself said so,' 'he himself' being Pythagoras. So potent was an opinion already decided, making authority prevail unsupported by reason.

To those again who are surprised at my choice of a system to which to give

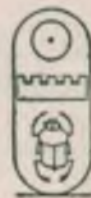
my allegiance, I think that a sufficient answer has been given in the four books of my *Academica*. Nor is it the case that I have come forward as the champion of a lost cause and of a position now abandoned. When men die, their doctrines do not perish with them, though perhaps they suffer from the loss of their authoritative exponent. Take for example the philosophical method referred to, that of a purely negative dialectic which refrains from pronouncing any positive judgment. This, after being originated by Socrates, revived by Arcesilas and reinforced by Carneades, has flourished right down to our own period; though I understand that in Greece itself it is now almost bereft of adherents. But this I ascribe not to the fault of the Academy but to the dullness of mankind.

If it is a considerable matter to understand any one of the systems of philosophy singly, how much harder is it to master them all! Yet this is the task that confronts those whose principle is to discover the truth by the method of arguing both for and against all the schools. In an undertaking so extensive and so arduous, I do not profess to have attained success, though I do claim to have attempted it. At the same time it would be impossible for the adherents of this method to dispense altogether with any standard of guidance. This matter it is true I have discussed elsewhere more thoroughly; but some people are so dull and slow of apprehension that they appear to require repeated explanations. Our position is not that we hold that nothing is true, but that we assert that all true sensations are associated with false ones so closely resembling them that they contain no infallible mark to guide our judgment and assent. From this followed the corollary that many sensations are *probable*; that is, though not amounting to a full perception they are yet possessed of a certain distinctness and clearness, and so can serve to direct the conduct of the wise man.

▽ △ ▽

It has been said of the world's history hitherto, that might makes right. It is for us and for our time to reverse the maxim and to say that right makes might.

—ABRAHAM LINCOLN



Mastering Your Environment

By DR. H. SPENCER LEWIS, F.R.C.

(From the *Rosicrucian Digest*, April 1931)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.

ONE of the most interesting controversies still being carried on in the scientific world is in regard to the relative potential power of heredity and environment. This controversy should interest every one of our readers and each should be somewhat familiar with the nature of the argument in order to meet some of the issues when speaking with persons who are seeking for light on the mysteries of life.

On the one hand, we find those who are now ready to discredit the potential power of heredity or hereditary influence and credit environment with all the subtle effects that have tended to mould and remould human nature. On the other hand, there are those who say that environment counts for little or nothing in the development and evolution of human nature.

Those who argue that environment is the greatest power, if not the only real power, affecting the natural tendencies and habits of man claim that the early association of children in their youth and especially in their childhood is responsible not only for their mental and physical habits but for their familiarity of features. It is argued that the reason a child, either son or daughter, looks like the father or the mother is because of the close association of the child with the parents in the early years when the character is being moulded.

We all know of intimate cases that would tend to contradict this argument, if not actually refute it. For instance, I know of a young man nearly twenty-



eight years of age who since his birth has continually developed a very pronounced resemblance to his father and his grandfather, plainly showing a strong resemblance to the father's side of the family. The resemblance is becoming so marked that he and his father are often

taken for brothers.

Change in features toward a family resemblance became very marked after his seventh birthday and was well established before his eighteenth birthday. Yet this young man lost his mother when he was but a year old and was taken from the home of his parents and given to some distant relatives in a farm city far removed from where he was born and he did not come in contact with his father except for a few hours two or three times a year during the first eighteen years of his life. During all those years he was in close daily contact with persons who had no resemblance whatever to the boy's family line or to anyone resembling his parents. There are many instances of children who were separated from their parents in babyhood, and who were not located until adulthood, but whose resemblance to the parents was one of the strong circumstantial links in proving their identity.

I know of one case where an Italian peasant left his home to come to America to start a new life in a new world. He left behind him his wife and three boys ranging in ages from one to four years of age. Through unfortunate circumstances and the incidents of the World War [I], he was not able to send

for his wife and children to come to America and enjoy his new home and new fortune until nineteen years had passed, and yet when he went to the immigrant station in New York to meet his family he was able to pick out his three boys long before he saw his wife in the vast throng usual in that place when a ship arrives. Friends who met him later were strongly impressed with the resemblance of the boys to their father and there could be no mistake regarding an inheritance of family features. Two of the three boys had been separated from the mother for twelve years, living with an uncle on a farm in Italy and this uncle had very strong facial characteristics distinctly different from those of the father. Certainly close association did not overcome the tendencies of heredity in this case.

It is also argued that such traits as the tendency toward music or art, literary work, mechanics, science, engineering, or farming are acquired not through inheritance but through the close companionship of the child with the parent. A child who may see his father painting daily throughout his early years, and who is surrounded with paintings, may have a tendency to become an artist, but we cannot say that if he does become one that it will be due exclusively to such association. There are cases of artists having three or four sons and several daughters and yet only one of them in the same home and same environment manifests any artistic ability or inclination.

We will give a thought to the argument that man is enslaved by his environment instead of being a master or creator of it. If man had not been able to rise above his environment, or to overcome the limitations of environment, or to free himself from the influences of environment, we would all be living in the most primitive ways, probably on wild grass fastened in the limbs of trees or in mud huts along the banks of rivers.

There are thousands of outstanding instances tending to show that environment has had little or no effect upon man's evolution and development. In the earliest records and pictures of the home and birthplace of Abraham Lincoln, we discover that the next home to him was that of a close neighbor. This

neighbor's home was better in its material and physical aspect and in its furnishings than the home in which Abraham Lincoln was born. The country surrounding these two homes was of a primitive nature and any effect it had upon human beings must have been identical in the case of the occupants of each of these homes. Yet notwithstanding the fact that in the neighbor's home there was more education, more prosperity or material wealth, and more of the luxuries of life than in the home of Abraham Lincoln, millions of persons know of the outstanding accomplishments of the one man who was born and lived in the one home while history has completely lost the name and identity of those who were born and raised in the other home.

Why should environment concentrate its beam of good fortune upon one individual in its locality and doom another to ignominy and historical oblivion? Truly the contenders for the theory of the influence of environment may say that heredity had nothing to do with the rise to heights of Abraham Lincoln, and this may be true. But most certainly environment had nothing to do with it even if heredity did not. Rosicrucians say that Cosmic influence, Karma, and other divine principles had more bearing upon the achievements and the attainments of Abraham Lincoln than heredity or environment, but Rosicrucians also contend that the influence of heredity had some bearing upon this matter and that it cannot be ignored.

One eminent educator said that it takes a hundred years to evolve a highly intelligent and cultured person, and a great poet expressed the same idea when he said that a child's culture and mental attainment begins with the grandparents. This is unquestionably true and from the Rosicrucian point of view there is one other factor to take into consideration: the individual himself requires a number of incarnations in which to evolve and become trained in right thinking and living.

Taking these points into consideration, we see then that any individual manifesting more than the average intelligence or keenness of mind, and demonstrating more than the average amount of power to rise above the mul-



titude, must have the advantage of preparation and progress on the part of his forbears plus his own advancement through several incarnations. For this reason the Rosicrucian Order maintains that each one of us is now building our destiny not only for the present but also for future incarnations, and we are likewise preparing our children and the future generation of our line for similar intellectual and spiritual attainments.

It is a wonderful thing to know that our studies, experiences, and experiments are not only serving us to good purpose at the present but are also preparing a foundation for future incarnations, and at the same time are laying another excellent foundation for what our children will inherit so that their progress and development will be made more easy because of this advantage.

In other words, each one of us who is devoted to this work and living the spirit of Rosicrucianism is building a future generation of highly evolved beings who will manifest their attainment and development to a high degree in the future. Most of us will reincarnate again during the lifetime of some of our own descendants, and if they have inherited the foundation that we are now laying and are living lives in accordance with the doctrines and principles we are now establishing as our guides in life we will return here to live again among those who are highly prepared and evolved and whose attainment was made possible by our activities and devotion of the present.

Two Families

To those of you who think that all this is a rather fantastic picture of theoretic possibilities, let me state that scientists with a tendency toward the study of social conditions have recently revealed some astonishing facts. These facts tend to prove that the family history of individuals and the tendency on the part of parents and grandparents are vital factors in the evolution and personal development of every individual. One outstanding proof is a very elaborate investigation that was made of two well-known families.

Two individuals were born at the same time a hundred years ago in two parts of the world. One was a cultured, educated, refined man, of a studious

and spiritual nature, living in Europe, and well known to many during his lifetime. The other was an illiterate individual born in Connecticut with tendencies toward the sordid things of life and with certain criminal instincts. The man in Europe married a woman of culture and refinement, who was also well known, and the lives and activities of this man and wife were of sufficient importance to be carefully preserved in many records.

The man in Connecticut married a woman who was slightly incompetent through gross ignorance and many superstitious beliefs. Because of the man's criminal tendencies and the woman's low standard of life, certain records maintained in the city and state where they lived were replete with incidents of their lives. Each of these couples had many children and these married in accordance with their degree of development and comprehension of the things of life. The scientists who made an investigation of these two couples and their descendants spent many years and many thousands of dollars carrying on a complete investigation for a scientific institution in order to trace the precise history and activities of their descendants. In each case several hundred individuals represented the fourth and fifth generations of these couples. In tracing the individual lives and activities of each of the descendants of the man and woman in Europe, it was found that not a single one of the descendants has ever been convicted of a crime, charged with any illegal or overt act, and not one had died in an insane asylum or from any inherited disease or had any record other than an admirable one in every sense.

On the other hand, the descendants of the couple who married in Connecticut were constantly in trouble with officials of various kinds and among these descendants were many criminals, many insane children, many who had died on the scaffold or in prison, and a number who had committed suicide or disappeared in the midst of their criminal activities. The complete records show that the state of New York alone had spent over \$3,000,000 in taking care of and attempting to correct the criminal activities of the descendants of this family, and this did not include

many of the descendants who lived in other states.

Think of the one man and woman so unprepared for the better things of life and so steeped in sin and error that just a small portion of the descendants should cost one state millions of dollars. Such facts as these have been revealed in records written by recognized authorities.

In the Rosicrucian records there appear the names of many criminals and typical unevolved persons of the past who persisted in continuing to ignore all the benefits offered them to rise to a higher stage of development and who married and left descendants whose lives have been watched and studied in order to confirm many of the doctrines taught in our teachings.

One Case

In one case the records begin with the life of a man who was an intellectual as well as a military and civil power in southern France before the year 1000 A.D. Because of his political and social position and his coat of arms, as well as his lordship over certain domains which passed from father to son for many generations, and because the domains bore a certain significant name, still well known to history, it has been possible to keep an accurate record and observation of each of the descendants of this man who, incidentally, was of extreme helpfulness in the establishment of the early Rosicrucian activities in France through his extreme toleration toward the mystic "Heretics" as they were called in those days.

It is a remarkable fact that the records reveal that the men descending in the male line of this family have all been rulers and controllers of great industries and large capital in each succeeding generation, while at the same time being extremely social, humanitarian, philanthropic, and broadly tolerant in religious views. It is also significant that each son in succession has carried out the early ideas of the ancient forbears in regard to supporting and contributing to the work carried on by the mystical philosophies of

the various ages and to spreading free education and practical helpfulness in the methods of personal development.

The present descendants of this old family live in America and are well known. Only recently did any of them learn of their true ancestry so far as their forbears in Europe are concerned. None of the present descendants knew until recently that their male parents for many generations had been carrying on the educational, mystical, and spiritual philanthropy in which they themselves had been engaged for the past thirty or forty years. In other words, they did not even suspect that their present tendencies to promote education and liberal spiritual and religious ideas and the advancement of medical and other scientific knowledge was an inherited tendency manifested in practically every one of the many generations of their family preceding them. Therefore, it was not a conscious practice or one designed to carry out the early desires of an old family plan. Nor do any of the present descendants know that the Rosicrucian organization has been interested in watching the activities of each succeeding generation of this family.

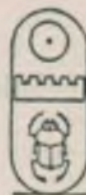
Those of our members who feel that their personal progress at the present time seems to be slow, and those who feel that whatever development they are passing through is seldom used in a practical way, should remember that even though circumstances and present vocation and avocation may not give us opportunities to apply and use all of the wonderful knowledge we are attaining, or apply the abilities that we are awakening and strengthening within us, there will come a time in a future incarnation when the present development will count in a remarkable way and it will also manifest itself in our descendants.

Certainly not only our fates and destinies are in our own hands at the present moment but the fate and destiny of hundreds, if not thousands of others, rest in our own consciousness and our activities of today.

▽ △ ▽

It is not flesh and blood but the heart which makes us fathers and sons.

—SCHILLER





Sanctum Musings

By RODMAN R. CLAYSON, F. R. C.



A SANCTUM is a sacred or private place. Just as there may be a sanctum in a Church or a Temple, you can have a sanctum in your own home or apartment. In many homes, the library can be the sanctum; in others, perhaps a small room might serve the purpose, and if this is not available then a corner in the living room or in the dining room could be set aside as your place for serious thinking. Naturally, whatever place you use for a sanctum should, if at all possible, be removed from that part of the house where other members of the family may be enjoying television or radio. In fact, one does his best thinking when alone.

Once you have definitely established such a place, and have used it on several occasions, you will find yourself frequently drawn to it. It becomes *your place*, your Sanctum. Even though there are times when you do not have the inclination to sit down for a few quiet moments in private relaxation and give thought to current problems and perhaps plans for the future, it can be advantageous to retire alone to your sanctum, if for no other reason, at first, than to cultivate the habit.

Authors of magazine articles and books establish a time every day to sit at their desks or typewriters and think and write or type something—anything, the first thing that comes into their mind. Of course this is following a habit pattern, but more than this they have set down on paper the words

which then or perhaps at some later time will give them the fundamental working ideas for an article or a story. We use this illustration as an analogy to show the need for frequency or regularity in adhering to an objective to which you have dedicated yourself.

By establishing a place or condition in your home, and dedicating it to a certain purpose, you are establishing an appropriate condition or environment in a place where you can go for serious thought or for complete relaxation. A sanctum is usually thought of as a place for contemplation and meditation, a place for dwelling on things of a mystical or spiritual nature. Your musings in your sanctum, however, can include a wide field of mental activity. Here you can do your serious reading and study. If you have home or business problems, the sanctum is the place to dwell upon them—take them apart and put them together again; and perhaps a solution will be forthcoming.

In your sanctum you seek relief from certain limitations. There are no disturbing factors present other than those which you yourself allow. Here you can more successfully cope with your environment; you can plan for future achievements and progress. If you train yourself to be consistent in the use of your sanctum, you will similarly be consistent in your efforts in life. Alone in your sanctum, you can bring to yourself courage and confidence. In peace and quiet you can think things out and be prepared for whatever the future may hold. The important thing is to establish a place, a room, or a corner

of a room in your home to which you will be drawn. Here you can do your honest and most conscientious thinking.

You might be surprised to know how many scientists, musicians, writers, artists, ministers, and teachers make available for themselves in their homes or offices the condition which we refer to as a sanctum. It is true that the professions just mentioned require the people concerned to do creative work; but just as it is true for these people, it is also true for the housewife, the bus driver, the waiter, and the stenographer. They all desire to bring about certain accomplishments. They have the intention of achieving certain goals, and make plans for the present and the future. In a sense, the carrying out of these or any plan requires a certain amount of creative ability.

In following a little regular serious thought in your sanctum, (or perhaps you prefer the word *study*) you may achieve a new perspective and an appropriate solution to some immediate problem. Soon you will find that new ideas are coming to you—new approaches to your business methods, and perhaps a different and better way of doing things in the home. Your creative ability, for such it is, begins to manifest. You discover that you have greater self-expression.

Nothing in this world has ever been accomplished without thought, without deep and sometimes long contemplation. Your plans for a holiday or vacation require considerable planning on your part, and on that of the family. Can you think of anything having value that has not received the long consideration of one man or a group of men? After the idea was conceived, it was broken down and taken apart. Some phases of it were eliminated; some phases were added; and soon there was a workable approach to its presentation so that it could be passed on to draftsmen and engineers.

When you create something, you are influenced by what you have created simply because it is a part of you. It has become a part of your life. Furthermore, that upon which you contemplate, and perhaps receive inspiration for its furtherance, is reflected in your life. The same is true regarding the thought we give our problems—thought which

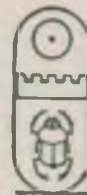
leads to their solution. When the solution is forthcoming, resolved, and put into action, we are better prepared for whatever the future may hold for us.

Time for Aloneness

Do not be one of those people who say that they do not have the time for a few moments of serious thought in a designated place. Regardless of the conditions in your home or life, you can, if you desire, create the time, provided you have the necessary will and determination and are convinced of the value of it. Once you have established the practice of enjoying a few quiet moments alone, you will desire to make it a regular habit. Your mental faculties will be sharpened. You will draw to yourself calmness and self-assurance. You will develop initiative and be more conscientious in everything you do. As a result you will find that newer and greater things can be and are being done.

When you have been saddened or disappointed by some unfortunate circumstance, you should retire to your sanctum. There you will find an incentive—or the necessary determination to overcome whatever it was that brought about the disappointment. You will then be able to meet the day and your friends and neighbors with cheerfulness and with a new mental attitude. In your sanctum you will realize that you are becoming conscious of high aspirations and a new sense of values. You will learn to free yourself from misunderstanding, and particularly from lassitude. Lethargy is perhaps one of the greatest hindrances to our progress. The results of our serious thinking will encourage us in overcoming adversity and freeing ourselves from fear, if such exists in our life. Fear is a discouraging factor in so many lives. It is an emotion that drains mental and physical strength. We can learn to overcome fear, be free from it. It has been found true that usually the thing we fear does not actually exist.

There are so many advantages to be realized from creating the opportunity to retire alone to our quiet place where in comfort, and without interference, we can consider our anxieties, and then cast them aside for new, positive, practical thoughts and ideas. We will make



necessary adjustments in our circumstances; we will raise the quality of our thoughts and cultivate the best of habits; we will realize that we are creators of our own destiny and also that we have inherited our own faults and habits of earlier years in this life, and that we can create now a new heritage for our own future.

New ideas will encourage us and give us the strength to have the will to do. They will help us in what we Rosicrucians refer to as the Mastery of Life. We will find ourselves developing a fondness for ideals, and cultivating a frequency for new ideas. Ideals are worth-while objectives that we strive for in life, whereas ideas provide the means for us to use our abilities for practical purposes, enhancing our business and living. In seeking further self-reliance, we unveil natural talents and tremendous potentialities. We learn to discipline ourselves and to control certain factors that might lead to our undoing. We do not excessively indulge in or do those things which may lead to our detriment, but rather we bring about a way of balanced living which has been promoted by serious thought.

There is an old saying which perhaps in recent times is looked upon as being somewhat trite: it is that we attract to ourselves the very things which we allow our thoughts to dwell upon. For the most part, this is true. At least we create the tendencies. Therefore, we will learn that well-thought-out plans as a result of high-level thinking will bring us rich rewards in life. We will find ourselves doing away with old false standards, and sincerely approaching new and better rules by which to govern our lives.

When you have the feeling that you should retire to your study, but there are things which you think you should or would rather do instead, do not entirely dismiss the idea from your mind, but at the earliest convenient moment go and sit down and relax. Perhaps some new inspiring, helpful, practical idea will enter your mind. Perhaps the way or means of acquiring something very much needed will be revealed to you. It has been said that where there is a will, there is a way. But before

(Continued on next page)

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Questions



The question in this column is one of many submitted by readers. It has been chosen as of sufficient general interest to warrant inclusion here.

• • •

Question: What additional information have you regarding the Cellular Theory?

Answer: Men engaged in the scientific field for the past century have tried to prove the earth's convexity by all available evidence. It is possible that the research presented in favor of the earth's curvature may not really prove that we live on its exterior surface. The earth could be concave and yet show curvature. A study of the visual rays and light rays shows, aside from Einstein's theory of curved light, the limit of lateral vision in a possible concave earth. The apparent size and position of objects at distances depend absolutely upon little-understood optical or light refraction laws.

The visible curvature of the horizon as shown on a photograph taken by a flat camera could, according to optical laws, just as well prove the concavity of the earth as its convexity. The picture is too dependent upon the unreliable working of light rays. In such a picture the convex horizon could also be the concave crust of the earth. The concave crust of the earth would naturally show the greatest height or highest point of concavity at the point closest to the position of vision. Above the dust-atmosphere could be seen bright objects in the heavens, call them what you will, *stars* or *positive charges*.

In addition to the above, Kant, the German philosopher, wrote several essays on the cellular theory. The modern exponent of this theory is a man by the name of Fort. In America a Cyrus Teed has built a religion around this theory. Professor De Morgan, a secretary of the Royal Astronomical Society, has written works apropos of the cellular theory. Several engineers, according to U. G. Morrow, have experimented on Lake Michigan, on the Atlantic Ocean, and with deep holes in the ground; and they have come to the conclusion that the shape of the earth is concave, not convex.

there can be a will, there must be some considered thinking.

If the time for thought is not created, we will continue to go unchanged about our work every day, be confronted with the same problems, meet them with bluntness and perhaps crudeness, and bring further unrest to ourselves. A few moments of relaxation while you are alone in your sanctum may cause the sharpness of these practices to be diminished, and ideas may come to you for a more subtle way of handling the details with which you are confronted in your every waking moment.

You need and deserve a few quiet moments in aloneness occasionally. Thousands of people realize this, and approach it in various ways. Alone, some men or women take a hike over the hills or through the countryside; some row a boat on a lake or a nearby stream; some go for a walk in a forest. Those of us who are fortunate enough to live in this section of California can, in a few minutes, drive to the redwood forest in the nearby mountain range. There is nothing quite so relaxing and inspiring as walking among our giant redwoods, the oldest living things on earth.

We have a friend who, for his quiet moments, takes a two-mile walk in the early morning hours, so that he can meet the rising sun. We know of a person who takes a long walk through

the streets of the city in the cool night air late at night. Another sits for hours on the seashore. One can derive a great deal from such expeditions wherever it is possible, but for regularity and convenience a sanctum or study in the home is most appropriate. A few quiet moments of this kind while alone can bring peace of mind, inspiration, relaxation, and a sort of regeneration equal to the lifting of our consciousness and the enjoyment which we experience while walking in the stillness amid the majesty and splendor of our towering redwood trees. In fact, your sanctum and your use of it may lead you into periods of meditation where you may dwell upon the most beautiful things of life.

If you have a sanctum, retire to it, and muse on some of these things. You may find that what were once only dreams have become drumbeats for action in approaching just about everything that has to do with human life, its human relations, its problems. Perhaps a new day may be dawning for you, but is delayed and simply waiting for your giving the matter a little serious thought. If you feel that you have no problems, it is yet advantageous to retire to your sanctum and generate a warm sense of gratefulness for the good things of life which are yours, and for the abundance in life which you may be able to share with others.



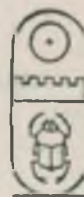
Can You Explain This?



RS. R. GENE SMITH of Montana reports that as she sat reading the paper one evening, her attention was attracted to an account of a local Rotary meeting. Among the names of those participating was one in particular which shocked her. "How could that man have been there?" she asked her husband; "I saw his picture and obituary in the paper a week or so ago."

Her husband hadn't seen the item nor had one or two of the neighbors whom she later questioned; yet, in Mrs. Smith's mind it was a fact: the man had passed through transition.

She writes that something like a week later she was startled to see the man's picture and obituary notice in the paper. That day he had succumbed to a heart attack. "It was like reading the whole thing a second time," she states. Can you explain it?





TWO popular exhibitions have pleased recent visitors to Rosicrucian Egyptian, Oriental Museum: the first, the work of Austrian elementary and high school children; the second, the work of members of the Society of Western Artists.

The fifty-eight paintings by Austrian children were sponsored by the Austrian Embassy in Washington and circulated by the Smithsonian Institution Traveling Exhibition Service. The exhibition, organized by the Superintendent of Schools in Vienna, reflects not only the teaching methods now being employed but also the originality of the children themselves. There is a vitality and a directness about the work of these youngsters which must have been gratifying to most visitors. There is imagination, too, and an unspoiled unselfconsciousness that made their efforts worthy of study and respect.

The Society of Western Artists, now numbering some seven hundred, is committed to the promotion of the best in representational art in all its forms. Such an aim may be interpreted variously: liberal, middle-of-the-road, conformist, reactionary. This year's offering is competent, with a few really notable entries—on the whole, though, without distinction. Objects paintable were chosen certainly, but they could not have gripped the artist, for his brush had only a lackluster comment. Strange, but to one viewer, the "Still Lives" were less static and more alive than the landscapes, marines, or portraits. Carolyn Edmundson's *Titian Portrait* did intrigue with an odd-angle study of a charming and quite evidently saucy redhead. There was, too, a

rare translucent quality to Cecil Chamberlin's *Green Waters* that most marine artists fail to achieve. In *Chartres* by Emil Hugentobler, the great cathedral floats like a vision above the heavy stone of the bridge and other buildings, giving a momentary impression that the artist might be toying with something more than the representational—but there it ends.

There was something decidedly missing in this exhibit that is necessary for the preservation of the ends for which the Society of Western Artists strive. Could it be that there is no inspiration or enthusiasm possible in maintaining the status quo?

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In a simple yet impressive ceremony, Frater Van Jannup acting under a special directive from the Imperator, installed Frater Tjia Von Tjan, Grand Master, and Frater H. Zecha, Grand Secretary, of the Grand Lodge of Indonesia. As was announced in the November *Digest*, this reconstituted Grand Lodge of Indonesia is operating with the full support and cooperation of this jurisdiction. Members living in or near Djakarta, Java, or visiting there are cordially invited to visit the Grand Lodge and participate in its activity.

* * *

A capacity attendance, with more than thirty members from the Grand Lodge in San Jose, enjoyed a day replete with inspiring and satisfying events when Francis Bacon Lodge in San Francisco held a one-day Rally in January.

Highlights of the program were an address by the Imperator, and the presentation of a ritual drama, *The Advent of Monotheism*, by the group who so ably presented it for the Grand Lodge

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earlier in the year. Among other events were a mystical Convocation and a brief forum. Luncheon and dinner were served by hospitable hosts, and weary but happy guests returned home with that special satisfaction that comes from having spent a day that will long be remembered.

* * *

Hamilton, Ontario, Chapter recently gathered courage from the example of Toronto Lodge and successfully staged a "Miniature Rally." Over a hundred members attended, coming from Toronto, London, Hamilton itself, and Buffalo, New York. Dr. Stanley K. Clark of Toronto was the principal speaker. Inspector-General, Frater Harold P. Stevens of Ancaster, Ontario, Grand Councilor of the Order, expressed himself as gratified by the result, and hoped it might become an annual event.

* * *

From the Netherlands comes the information that Grand Master Jan Coops, although convalescent, is not yet able to resume active duty. Fortunately for the Netherlands and the Order everywhere, Frater E. J. VanKerk Pistorius has been willing to shoulder the administrative burden. With his efforts and the able assistance and interest of his wife, the Order's progress and advancement is assured. Frater Pistorius' official title is Deputy Grand Master.

* * *

Wellington, New Zealand, Chapter

continues to enliven its meetings with a "History Evening" after Chapter business is disposed of. Members in this way are acquainting themselves with Rosicrucians of the past. This could develop into quite a satisfying and worth-while venture.

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One of the best-known of the Persian mystic poets was Jalal-ud-din Rumi. While perhaps not so widely known in the Western world as Omar Khayyám, Jalal-ud-din Rumi is hailed by many as the greatest mystic poet of all time. Twenty-four of his deeply philosophic poems have recently been translated into simple and beautiful English verse by Frater Sir Colin Garbett of Johannesburg, South Africa. A limited edition, illustrated by Miss Sylvia Baxter, has been printed and offered for sale by R. Beerman Publishers (Pty.) Ltd., 508 J.B.S. Building, Commissioner Street, Johannesburg, under the title *Sun of Tabriz*. The price is £2/2, postage extra. Two hundred copies in de luxe gold-blocked and hand-bound leather signed by Sir Colin are available at £5/5.

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As in former years, the Custodian of the Supreme Temple, Frater Ernest Dugan, was pleasantly deluged with Christmas greetings. He has appealed to this Department to express his appreciation and gratitude.

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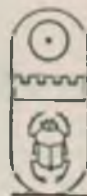
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A Higher Authority

By HENRY R. KIEL

(From *The Arizona Weekly Gazette*—October 11, 1955)



MODERN intelligence labels as absurd material efforts which seek to furnish authoritative answers to questions greater than human knowledge. Christian faith finds this need for authority fully met in the Bible.

Finite man, gifted with a sense of the infinite, has always searched for an authority beyond himself. Primitives resorted to strange practices of magic and superstition. Later mediaeval man consulted the stars, crystals, and even the entrails of fowls. The Greeks built temples where their oracles spoke from the ground.

But fear and superstition are not the two greatest factors in pressing men on in their quest for knowledge. Nor is a desire to discover a force greater than man himself inherent in all men. Yet the Bible is the world's best-selling book of reference.

Modern man, endowed with an ego that demands well-rounded knowledge to bring himself to a level with his contemporaries, has come to accept the Bible, not for its spiritual or supernatural value, but in spite of it. In whole periods of history the Bible, though written in a period from two to three thousand years ago, seems to flash with new meaning which is freshly contemporary. John Robinson recognized this when he said: "New light is about to break from God's Holy Word."

Science, as recently as the early part of the twentieth century, was universally accepted as being opposed to the theory and teachings of the Bible. Witness the State vs. Scopes trial in Tennessee courts when the great William Jennings Bryan so eloquently defended the teachings of the great Book. Today scientists are among its most ardent supporters.

History is enriched, archaeologists substantiate, by the revelations of the Bible. In the past twenty-five years, knowledge gained by excavations in the Nile and Euphrates valleys reiterates the accuracy of its immortal passages.

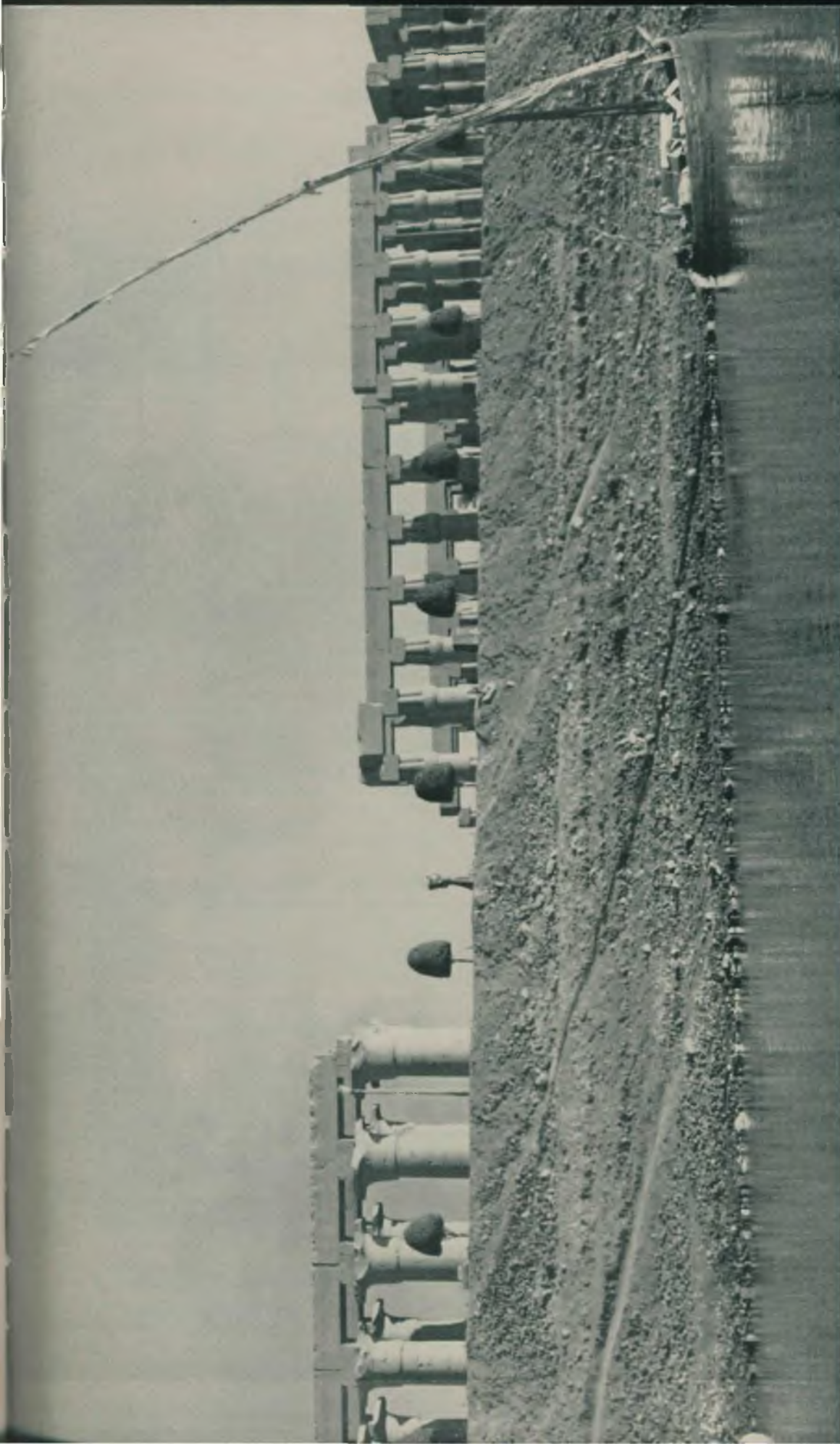
Similarly wide realms are traversed in the fields of literature, philosophy and art, as well as science and history, in man's study of the Bible. Spinoza has said: "The multitude pays homage to the books of the Bible, rather than to the Word of God." Whether this statement is true or false, here is reflected man's faltering search for God; and his gradual, though often-imperfect, solutions of his problems in the light of his discovery of God. Its human side is as varied as our world today, for its Saints are "men of like passions with ourselves" and speak of things as they saw them in the light of the eternal verities.

The Bible's great themes of love and life, discouragement and triumph, of God and man, sin, salvation and life everlasting, are timely because they speak of our condition: timeless because they deal with things common to all people of all ages and hence of contemporary living.

The faithful reader, with open heart, listens in quietude to the clear, winning Word of God as he reads passages like: "This is the day which the Lord has made; I will come before Him with rejoicing." He hears the voice best suited to his own peculiar need, finding, at once, the fruition of all ages past and the hope of years to come.

Only divine truth can give the Bible divine authority. The moral and spiritual truth in the Bible makes it speak to the head, heart, and conscience with the word of God. The practical application of its great passages constitutes the life blood of men and of nations.

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LUXOR TEMPLE

Above is seen the southern extremity of the series of temples along the east bank of the Nile that compose the famous Karnak Temple. Variations of the architectural style of the ancient Egyptians are reflected in the design of the columns. At the right are papyrus stalk columns; at the left are the mammoth palm capital columns. Alexander the Great aided in the restoration of this temple during his invasion of Egypt.

(Photo by AMORC)

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SUPERSIGHT, OR THE THIRD EYE

ARE the tales about a third eye true? Did ancient man, like the legendary Cyclops, have another eye in the center of his forehead? Is the pineal gland a remnant of this organ? Are man's psychic sensitivity and inner perception dependent upon the development of this third eye?

WHAT OCCURS AFTER DEATH?

DOES the soul remain conscious of its surroundings after death? Is a tie established between the loved ones who remain on earth and the one who departed? **What sensations are experienced** as the soul passes from the body? Here is a mystical and scientific treatment of this great phenomenon that will fascinate you.

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IN ALL the strange experiences which are called **psychic**, what is fact—and what is fancy? Learn the basic psychological principles underlying **crystal gazing, automatic writing, and different kinds of fortunetelling.** Discern the true from the false. Be your own investigator.

MAKE YOUR OWN PROPHECIES

WHAT lies beyond the veil of the present? How can you anticipate and prepare—for the future? Learn how to see the future develop logically and **intelligently** out of the present—out of the things happening today in and around you.

COSMIC CONSCIOUSNESS

THERE is a superconsciousness. It is an attunement with the Infinite Mind. **Learn** how man may sense and know the order of this universe of which he is a part. Make your life conform to the Cosmic plan. Learn the nature and way of developing Cosmic Consciousness.

COLOR—ITS MYSTICAL INFLUENCE

HOW does color affect your life? What colors irritate—or are harmonious? **How** can we mentally attune with colors? How are the harmonious complements of colors accomplished? What is the **mystical law** of color attraction?



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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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(* Initiations are performed.)

Latin-American Division

Armando Font De La Jara, F. R. C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosierucian Park, San Jose, California, U. S. A.

The Mystery of Numbers

Add any two numbers on the left; the sum is always an even number. Multiply any two even numbers; the result, again, is an even number. Axiom: even numbers always add or multiply to even numbers.

Add any two odd numbers; the sum is always an even number. However, in multiplication, odd numbers multiply with one another to produce only odd-numbered totals; likewise, adding any odd number to an even one will produce odd-numbered sums.

1
3
5
7
9

9

7

6

5

4

3

WHAT DO THEY MEAN?

The fascination of numbers goes beyond their mere mathematical function. Therefore, man has devised various systems of numerology, hoping thereby to be able to understand and control the affairs of his life. Why have most of these systems failed? Is there a true method—a practical one—for wresting from numbers their hidden values? By what essence do numbers relate to each other, and to other laws in nature? In man, for example, we know that nature insists on numbers in certain obvious manifestations: one nose, two ears, two hands, two feet, five senses, ten fingers, ten toes, seven important glands, etc. Why? Why not one hand or three eyes or eight fingers or twelve toes?

The great philosopher, Pythagoras expounded (569 B.C.) many esoteric ideas about the function and value of numbers and their relation to Cosmic Law. Even the very words *mathematics* and *philosophy* are said to have been originated by him. Also, there are the Kabbala and the ancient Hebraic teachings about numbers and the Power of the Deity. Why did the Hebraic alphabet consist of only 22 letters? What is the mystical use and meaning of each of them?

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